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OCTOBER, 1953

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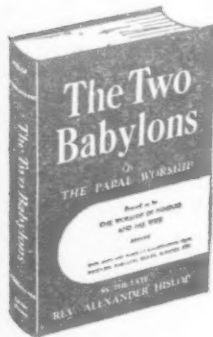
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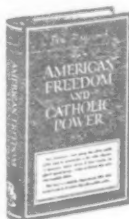
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THE CONVERTED CATHOLIC MAGAZINE

Editor: WALTER M. MONTAÑO

Vol. 14 October, 1953 No. 8

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DEVELOPMENT OF LIFE

The story is told of the old country preacher who, on his rounds, saw a little fellow playing beside the road. The minister thought he would impress the lad with the fact that God was the Creator of all, and so he asked: "Bobby, tell me, who made you?" Whereupon the boy looked up and said: "Well, to tell you the truth, I ain't done yet!"

Here we have a simple illustration of a great truth. God gives us life, that is true, but the development of that life is our responsibility. He presents us with the raw materials of potential, but the building of a great spirit will come only through diligent toil.

This is also true in the spiritual realm. God through Christ gives us eternal life, but to achieve the abundant life we must work at the task. We as Christians know very well the plan we should follow. The reading of God's Word is as necessary for the spiritual man as food and drink are essential for the physical man. Prayer is as vital in the development of Christian character as the air we breathe.

John S. Wimbish, D.D.

TABLE OF CONTENTS

	Page
Editor's Mailbag	226
Editorial	227
The Rosary — Prayer or Pretense?.....	232
From Night to Day.....	235
Private Interpretation	241
Revolt Among Roman Catholic Clergy in America.....	242
Yes . . . the Bible Is Our Sole Guide.....	247
Guidance — Catholic Version	250
Open Forum	251
Five Slant Picture.....	253
Eyes of the World.....	254
October, 1953	225

EDITOR'S MAILBAG



How About You

I can ill afford to be without the CONVERTED CATHOLIC. I read it and recommend it to all my friends.

F. H. T., Columbus, Ohio

Needed

Enclosed please find \$1.00. Would you kindly send me THE CONVERTED CATHOLIC Magazine? This is a very great and pertinent testimony at a very crucial time in our country. I give this magazine to friends after reading it—so that its testimony goes onward!

Mr. and Mrs. V. S., Oakland, Calif.

50 Years in Church of Rome

The above-mentioned book should be read by every American citizen. Let every reader of the CONVERTED CATHOLIC Magazine see that the book is placed in the library of every Protestant Church in the United States.

H. R. E., Newton, Kansas

His Will Is Perfect

My husband and I wanted to send in a little gift to encourage the wonderful work you are doing. Lately we have been made so aware of the Catholic problem and pray for the Lord's guidance concerning our lives. At the present my husband is studying for the Lutheran ministry.

We enjoy the CONVERTED CATHOLIC Magazine very much and may the Lord use it powerfully.

Mrs. B. L., Minneapolis, Minn.

Grace Wins Again

It is with a great deal of pleasure that I am able to send you this small gift in hopes that you will be able to use it to continued success in your most interesting ministry.

I have been very much interested in your labors for Christ ever since I first heard of you. I am thrilled at the great challenge that you are courageously facing in your endeavors to lead those entangled with Romanism to see the "more excellent way." I came to Christ shortly after strongly considering becoming a Roman Catholic myself, so I, having escaped only by His grace and love, have a small concept of the task which is yours.

I would like to make this a monthly pledge rather than just a gift in time of need.

Sgt. D. T., San Francisco, Calif.

Another Conversion

I thank you sincerely for your magazine. My wife who was a Catholic has accepted Christ as her Saviour too.

Mr. R. S., W. Los Angeles, Calif.

Mixed Marriage Problem

I am so glad to know that the Lord has raised such a work as yours to combat the machinations of the Roman Catholic Church, which in turn is motivated through the enemy of Christ, Satan.

I am appalled at the numbers of Protestants who are being received into marriage with one of that faith and of compromising to raise their children as Roman Catholics.

Having been married to a former Catholic myself for the past 30 years I know how hard it is for them to be loosed from their fear of priests, etc.

I am enclosing a list of names and addresses to whom I would like you to send your magazine and as indicated also a copy of Mixed Marriages.

May the Lord continue to bless you all.

Mrs. M. J. S., Chicago, Ill.

Are You Carrying Your Cross?

I only wish I could send you some money to help you carry on the work that you are doing for the Master, but I have a Roman Catholic husband and he's 100% for Rome and what it stands for. I also was a Roman Catholic but I got saved; it will soon be 18 years; also my parents and a brother.

When I got saved my husband left me five times and even now he lives with his people and I live with mine and that is the way we are living for past 12 years. Life isn't sweet but it's sweet when I have to carry a cross like that for His name's sake. God bless you, dear brother, and the work that you are doing for the Lord.

Mrs. P. B., Pennsylvania

Give a Gift Subscription

Here is some good news—the subscription I sent to Upper Darby, January 1st—the recipient informed that as soon as they are through with each copy a Jewish lady eagerly awaits it and reads it and passes it on. The subscription to New Wilmington, the daughter takes to high school where her English teacher reads it. I only pray that God will give me the strength to do more for your wonderful Mission for it is a "beacon of light" in these trying times, May God bless each and every one of you.

Mrs. K. D., Bolivar, N. Y.

EDITORIAL

Editor
WALTER M. MONTANO



Raw Material



OF WHAT IS A COMMUNIST FORMED? Daniel A. Lord, S.J., Catholic actionist and pamphleteer, states in his article, "Raw Material": "The best raw material out of which to make a good communist is a bad Catholic" (Information, November 1952, pg. 23). As an example he includes this illustration of Tito:

"Tito, like so many Communists, is a fallen away Catholic. He is the latest (from point of publicity) in the long line of apostates who once were Catholics and who now have turned against the Church and spearheaded the Communist offensive and assault. I am but slightly interested in the number of Jews who join the Communist cause. I am tremendously concerned about the millions who voted Communist in Italy, which de Gasperi maintains is 95% Catholic; about the enormous Communist Party in France, where people are likely to be Catholic or never give a second glance at any church; at the Communists who in Spain burned the monasteries and sacked the convents where, likely enough, they once went on pilgrimages or knelt to pray before favorite shrines."

This is exactly the reassertion of what we have always indicated; that communism is the bastard child of the Roman Catholic Church. Communism is the result of political intrigues into which the Roman Catholic Hierarchy has gone in its fever for political power.

According to this information there is

no end to communistic growth. Articles of various Roman Catholic magazines and papers acknowledge that the practicing Catholics are a very small minority. They readily affirm that anyone who is not a loyal, practicing Roman Catholic becomes a bad communist.

SATELLITE COUNTRIES are examples, those which have fallen into the communistic hold in Europe and many other parts of the world. They are giving us a sad picture of how Catholic prelates, priests and people are turning communistic.

The recent Italian elections are another proof of how in spite of the political machinery put into action by the Vatican itself, communists have gained over Catholics.

NETHERLANDS is another striking example of the inability of the Roman Catholic system to hold its own people. The following is a news release from the *Chicago Tribune*, June 8, 1953:

"Dutch Catholic Party is Losing To Socialists. Holland's Catholic party, which for 25 years has had almost the sole political support of all Dutch Catholics, is slowly being pushed out of its dominating place in Dutch politics.

"For several years the Catholic party and the Socialist party, which is supported largely by non-Catholic trade union members, have formed a coalition to govern Holland. Leaders of the Catholic party fear that the continued coalition is the cause of rot within the Catholic party.

"Catholics Join Socialists. Many Catholic union members are drifting off to the Socialist party, saying it is the best representative.

"Many Catholics, who are opposed to the Social trend, are either withholding their votes from the Catholic party, or are

October, 1953

227

joining the Liberal party, made up mainly of Protestants.

"Cardinal Alarmed. The growing division among the Catholics has so alarmed the clergy that Dutch Cardinal John de Jong appealed for Catholic unity immediately the election results became known.

"Biggest Cities. The four biggest cities of Holland, Amsterdam, Rotterdam, The Hague and Utrecht, all have Socialist dominated councils."

Whose fault is it? Realizing the failure of the Roman Catholic Church, the Kremlin tries to set before the world a program of promises and easy talk with the offering of a panacea. For 36 years the Soviet has flaunted itself as a model, but in reality all that remains of the Russian dictatorship is tyranny and blood.

Some countries had no choice but to fall in line under communistic, military pressure. Poles, Hungarians, Rumanians, Bulgarians, and up to a certain time Yugoslavs were compelled to adopt whatever governments were imposed or supported by the invading Red armies. The same is true of the Baltic countries. Czechoslovakia was forcibly subdued by as ruthless a method as the Soviet Union ever employed.

CRUEL DICTATORSHIP prevails today, with no thought of ever adopting the Marxian doctrine of the gradual withering away of the state—when the so-called regime of people's democracy is once firmly established.

Isolated from the rest of the world, living in an atmosphere of bureaucratic restrictions, slave labor camps, secret police, thought control and government monopoly in everything, the Soviet Union in 36 years has scored only in the field of industrial progress.

A HUGE WAR MACHINE is the best of which Soviet Communism can boast. It is to this creation that most of the energies of its government and people are geared. This is communistic Russia today. As for Rome, after centuries of Roman Catholic totalitarian domination, nothing remains but a religious carcass. Neither Moscow nor Rome can save the world.

The world is looking for freedom, searching for peace. It is tired of strife and

bondage, of spiritual slavery and superstition.

There is only **ONE REMEDY** for the world. The President of Korea, Syngman Rhee, has recently prescribed, *"Where the gospel is preached, communism disappears."*

After 2,000 years, the gospel of Jesus Christ, the Prince of Peace, is the only solution for all the ills of the world. He owns no war machine. He stands with His hands extended, the palms nail-pierced, "I have suffered your tragedies, I have paid the price of your wars and your sins which cause them. Why do you continue to battle? Come unto Me, and be ye saved, all the ends of the earth."

Why Does God?



Doubters ask "Why?" The faithful believe, trusting that an all-wise God holds the omniscient answer.

SKEPTIC: "How could a good God have created or allowed so much evil in the world?"

BELIEVER: "God gives men freedom of choice. That necessarily

means freedom to do the wrong thing."

In a New York church this summer questions and answers of this type flashed pro and con. The five week "Skeptic and Believer" series was staged as an inspiration to faith.

The discourses were conducted on Sunday nights in New York's Protestant Episcopal Cathedral of St. John the Divine. The Very Rev. James A. Pike, dean of the cathedral, and Rev. John M. Krumm, head of Columbia University's Department of Religion, alternately played the roles of skeptic and believer. The skeptic posed his questions stationed with a microphone in the congregation. The believer answered from the pulpit.

The above question and answer were included in those presented, and others are highlighted here:

The Converted Catholic Magazine

SKEPTIC: "Take the Virgin Birth. That's something a scientifically trained person would find very difficult to accept."

BELIEVER: "For 1900 years the Virgin Birth has been the most effective way to preserve from distortion the truth about the divinity and humanity of our Lord. Men's words and explanations pass with time, but this medium of communication abides. Since God was trying to say something in the incarnation, maybe this was the best way to do it. That's why I believe in the Virgin Birth historically."

SKEPTIC: "But science gives us precise and definite results. Religion is so vague and personal."

BELIEVER: "True, precision comes more readily at lower levels. For example, it is easier to be precise about chemistry than psychology."

SKEPTIC: "I don't like manlike descriptions of God. Isn't God above that?"

BELIEVER: "We have to speak in some form, some analogy. We have borrowed human language, personal language. Some people speak of God as 'a great force.' They've borrowed language from physics. Some speak of God as 'a value.' That's borrowing language from economics. God is something more than human, but not something less."

SKEPTIC: "Granting I already accept Christian ethics, I can go along living just as good a life without going to church."

BELIEVER: "You remind me of a man who was heir to a great fortune who was content to live on the inherited capital, without doing anything to replenish it."

SKEPTIC: "Timid souls may need church fellowship, but doesn't it take more courage to strike out on one's own?"

BELIEVER: "Assume one can be a Christian by himself, why do it the hard way? There's such a thing as a self-educated man. But a man would be foolish to throw over the advantage of schools just to prove his courage."

SKEPTIC: "I can worship God just as well on the golf course or driving through the countryside as I can in church."

BELIEVER: "It isn't really a question of whether you can, but whether you do. In a sense, you could work at golf while in church — muse on the best shot for ap-

proaching a certain hole."

SKEPTIC: "With regard to evil, couldn't an all-powerful God have arranged it so we all do the right thing?"

BELIEVER: "Yes, He could have run us like robots. But God gave us freedom as the most rewarding possibility."

SKEPTIC: "But what about wars, in which so many innocent people are involved, quite apart from their own wills?"

BELIEVER: "Just as God granted man freedom, rather than creating him an automaton, so He designated man to work out his destiny with other free beings. This liberty of decision involves the possibility of hurting others. If our culture is living too fast, if we are running the human machine in ways it isn't designed to run, erratic disorders — even diseases — are not surprising."

Do You Want to Be Saint?

Top rung	SANCTITY
Next to the top	I will become a Saint
Eighth rung	I can become one
Seventh rung	I think I can
Sixth rung	I might try
Half-way there	I believe I could
Fourth rung	I suppose I could
Third rung	I wish I could
Second rung	I don't know how
First rung	I can't become a Saint
On the bottom	I won't become a Saint

Manufacturing A Saint

"How can I become a saint?" The sister of St. Thomas Aquinas earnestly searched the face before her.

The Rev. Paschal Boland, O.S.B. soberly assured her, "Will it. Desire it. For what we will, what we desire, we will surely attain."

In the June, 1951 issue of *Grail* magazine, Paschal Boland designates consecutive rungs in a "Ladder To Sanctity." "Personal attitude is important," he stresses, "if one would attain a higher scale in his spiritual life."

"Begin with a 15 minute, daily reading program, as part of self-education in the spiritual matters. This reading should be directed by a priest or other competent person."

Here is the ladder illustration, as submitted by Paschal Boland. He comments, "The various rungs visually express the sequence of attitudes toward progress in the spiritual life."

IS THIS THE LADDER TO SUCCESS? Can the psychological appeal of priest to laity manufacture a saint?

Is there anything except the Spirit of God within a Christian heart which can draw him upward to the holiness of God? And what is a saint? To attain the height of this ladder?—To be canonized by the Roman Catholic Church?

According to the Scriptures every individual is called to be holy; but the method does not rest in any human agent. It is the work of the Holy Spirit.

In Colossians 1:20-23 we read, "And having made peace through the blood of His cross . . . you that were sometime alienated . . . yet now hath He reconciled in the body of His flesh, through death, to present you holy and unblameable and un-reproveable in His sight: If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel."

God's ladder is not temporal, but spiritual. The top rung is anchored in the balustrade of heaven.

Our righteousness is in Jesus Christ, and in Him we have assurance of perfection as saints eternal.

A wide-swing pendulum — from a night of despotic pressure to a democratic day of Christian liberty and inspiration.

This is the story of Puerto Rico since the advent of Protestant democracy. When the island of Puerto Rico was under the Roman Cath-

olic dominion illiteracy and poverty prevailed. Lack of stimulus for social betterment was the inheritance of the people.

Then the pendulum swung. American democracy ushered in a new day and its impetus has been revolutionary. The response of the Puerto Ricans has effected a marked change upon themselves. In the freedom-light of the American way of life they became a changed people.

When Puerto Rico left the control of Spain in 1898 its illiteracy was 75% to 80%. From this date, under American control, the trend was upward. The avowed ideal of developing Puerto Rico to a point of self-government was a progressive reality. Illiteracy gradually decreased until, by 1932 to 1935 it was only 32%. Today the proportion has diminished to an all time low of 15%.

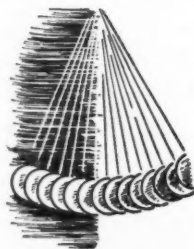
Predominant is the evangelical nurture which has come to vitalize their entire mental, physical and spiritual conditions. Their eager response to Protestant evangelism is a major factor in progress.

It has been well said that "Democracy is a child of the gospel."

Now Puerto Rico is celebrating her first year of autonomous government. Though tied to the United States in matters of trade, currency and tariff privileges, it is completely self-governing in its internal affairs. With but one year of autonomy behind it, it is a little early to assess what has been achieved by Puerto Rico as an independent, self-governing entity. But figures just released by the commonwealth's news service indicate a bright future.

For instance, in 1952, as compared with 1940, the death rate was down 50%; school enrollment was up 58.2%; paved roads had been laid down over an additional 1,000 miles; nearly 50,000 more motor vehicle licenses had been issued; per capita net income was up 227%; building permits were up a mammoth 520.5%; bank deposits had increased from \$76,400,000 to \$292,400,000; and the gross value of products of the island had increased from \$277,000,000 to \$1,113,000,000.

From Despotism To Democracy



Much of this, it is true, was the accumulative result of American assistance of all kinds in the past. But this was a spur to an overwhelming amount of Puerto Rican enterprise. There is every prospect that the new commonwealth will continue to forge ahead to become one of the leading island states of the Caribbean.

Puerto Rico, now well launched as a self-governing commonwealth, must be a source of satisfaction to Americans and Puerto Ricans as well.

Save the Pope from Penury

It is common gossip that Archbishop (now Cardinal) Spellman won his favored place in the graces of Pope Pius XII by demonstrating a happy faculty of being able to channel more dollars to Rome than any other American prelate. He is sometimes called the Pope's Banker.

Across the East River in Brooklyn, Archbishop Thomas E. Molloy is hard pressed to put up a correspondingly fair showing. Hence the episcopal concern expressed in the accompanying letter reproduced from *The Tablet* of May 30, 1953, for the collection of an adequate "Peterspence" offering to swell the "royalties of St. Peter." It is the loyal and unselfish efforts of bishops like Molloy who are distressed lest the Pope be unable to care for his "simple personal needs" (such as ermine capes and crown jewelry) that keep Pius XII and his world-wide spy-ring solvent.

May 31 was the day assigned in Brooklyn for the Peterspence collection. A special offering was to be taken at every mass. If one-third of Brooklyn's Catholics went to mass on that day and each contributed 50 cents to the Pope's "simple needs," he would net a measly \$231,950.50 from that diocese alone on a single day!

It is not hard to understand why the Catholic Church never publishes any figures on the amount of money which goes from the United States to Vatican City each year! The amount would pass the total annual income of many moderately-sized nations.

"Lay not up for yourselves treasures on earth."

October, 1953

The Tablet

A CATHOLIC WEEKLY

Published every Sunday by THE TABLET Publishing Company, One Beane Place, Brooklyn 17, N. Y.

BROOKLYN 17, N. Y., SATURDAY, MAY 30, 1953



BISHOP'S OFFICE
75 Greene Avenue
Brooklyn 38, N. Y.

Peterspence Collection

Dear Reverend Father:

Allow me to bring to your attention that Trinity Sunday, which will fall this year on May 31, is the day assigned by the Statutes of the Diocese for the Peterspence Collection.

This offering is sent annually to Rome as an expression of reverent regard and affectionate solicitude for the Vicar of Christ. The commendable generosity of our good people in this matter not only amply provides for the few and simple personal needs of our Holy Father but also affords a pleasing opportunity of satisfying countless petitions for material aid which come to him from all parts of the earth.

The laudable purpose and beneficent scope of this collection undoubtedly will make a strong appeal to our good people and easily induce them to offer a generous token of filial devotion to their Supreme Superior Father and to manifest also generous and considerate regard for the successful realization of his extensive program of world charity.

Prayerfully wishing for you and your devoted parishioners the special guidance, aid and protection of the Blessed Trinity, I am

Sincerely yours,

✠ THOMAS E. MOLLOY,
Archbishop—Bishop of Brooklyn.

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The Rosary—Prayer or Pretense?



—X—
ALFREDO FLOREZ

DEVOTION to Mary in the Roman Catholic Church is today usurping the place of the true worship which should be accorded to the Lord Jesus Christ. This Marian movement is steadily growing.

Several years ago, the so-called "Family Rosary Crusade" started to roll, and now it has picked up momentum in this country, particularly in the State of New York. The movement is headed by an Irish Roman priest, Patrick Peyton, C.S.C., and is fervently backed by Cardinal Spellman and the rest of his clergy. All of them are speaking of "big things."

If you pick up any issue of the *Catholic News* (published by the Archdiocese of New York and edited with Spellman's approval, as required by Canon Law), you will come to the terrible realization that the Roman Church is not afraid of taking the Bible and twisting it to her own ends and as she pleases. For example, read the *Catholic News* of September 20, 1952. In it you will find the usual equivocations of Scripture and also a personal testimony of healing, written by none other than Patrick Peyton himself, the promoter of this crusade.

Fact or Fancy?

Peyton speaks of having lost his health once, but he says nothing about the nature of his sickness, the physicians who examined him, etc. He only makes a few undocumented statements which are barely sufficient to give birth

to a tale magnifying Mary, and so to provoke "devotion" and Mariolatry. This is the usual way of presenting fables in the Roman Church. Since religious sentiment is very strong among the people, most Roman Catholics believe in them as if they were real miracles.

Personally, as a former Roman priest who has spent almost all his life in the Catholic Church, I do not believe in such things, because I have never seen one single "miracle" worked by Mary or any of the so-called "saints" of my former church, although I have said two masses in the very place where Mary is said to have appeared in 1917—in Fatima, Portugal — and in many other "shrines." Do not misunderstand me. I do believe in miracles like those contained in the Word of God, but not in the inventions of Mariolatry.

The same article includes many bald

statements taken from extra-biblical or anti-biblical sources. "Mary promises that the rosary will bring peace to the nations," the author says. But, we ask, who is Mary to promise something contrary to the Word of God? This is nothing more than a flagrant lie put into the lips of the mother of Jesus. The Lord Jesus said: "And when you hear of wars and tumults, do not be terrified; for this must first take place, but the end will not be at once." Then He said to them, "Nation will rise against nation, and kingdom against kingdom" (Luke 21: 9, 10). "And even unto the end shall be war; desolations are determined" (Daniel 9:26).

Perfect Prayer

"This light shines in darkness" is the title of an article written in the same issue of the *Catholic News* about the Rosary, which is said to be "the most perfect of family prayers."

In the first place, the title is taken out of the Gospel of John, where it is said of the Lord Jesus Christ—and not of Mary—"In him was life; and life was the light of men. And the light shines in the darkness, and the darkness has not apprehended it" (John 1:4, 5). Secondly, is the rosary—this repetitious and most monotonous, mechanical prayer of the lips—the most perfect prayer? If you want to know how prayer must be made, listen to our Lord Jesus Christ Himself: "And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matthew 6: 7, 8).

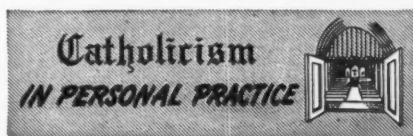
Now the rosary, like the so-called "Divine Office" (a Latin prayer to be recited daily for a period of about one hour by the priests under penalty of "mortal sin"), is the most vain repetition you can imagine, because it requires the "worshipper" to repeat

five times the "Our Father," 50 times the "Hail Mary," and five times the "Glory be to the Father," after announcing the "mysteries." And this is only the third portion of a full rosary. (On October 7 and on some other occasions a full rosary is sometimes said.) But after all, what are the results? Nothing but a weariness of the knees, back and lips!

They say that the "Hail Mary" is contained also in the Bible. That is true if you take into account only its first portion. The second half—"Holy Mary, Mother of God," etc.—is not and cannot be contained in that inspired source. The Bible never teaches to pray to Mary, never says that Mary is the mediator between God and men, never calls her mother of God. On the contrary, it solemnly affirms "For there is one God and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony to which was borne at the proper time" (I Tim. 2:5, 6). "Jesus said to him (Thomas), I am the way, and the truth, and the life; no one comes to the Father but by me" (John 14:6).

On the other hand, God, who has neither beginning nor end, cannot have a mother, and to call a woman mother of God is a blasphemy. Jesus Christ, according to His deity, existed always, even before He was "born of a woman" (Galatians 4:4). "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God" (John 1:1, 2). John the Baptist (six months older, according to the flesh, than Jesus) testified: "This is he of whom I said, After me comes a man who ranks before me, for he was before me" (John 1:30). "They said, Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, I have come down from heaven?" (John 6:

42). "Simon Peter answered him, Lord, to whom shall we go? You have the words of eternal life; and



we have believed, and have come to know that you are the Holy One of God" (John 6:68, 69). It is true that the Lord Jesus Christ was descended from David, according to the flesh (Romans 1:3), and yet He was before Abraham. "The Jews then said to him, You are not yet fifty years old, and have you seen Abraham? Jesus said to them, Truly, truly, I say to you, before Abraham was, I am" (John 8:57, 58). In other words, Jesus is the son of Mary according to the flesh, and not according to His deity.

Let's Talk Fundamentals

One of the most blasphemous articles written in that Roman newspaper is entitled, "Let's talk Fundamentals." Its author, Joseph A. Breig, means by "fundamentals" the theoretical principles whereon devotion to Mary is based. His "fundamentals" are these:

"As sin entered the world through a woman, so sinlessness came through a woman. . . . A woman had led man away from God, a woman would lead him back. The name of the woman is Mary. Her name means Light. She is the new Light-Bearer."

Do you see how the Roman theologians twist the Bible deliberately? The passage of Scripture reads like this:

"Therefore as sin came into the world through *one man* and death through sin, and so death spread to all men because all men sinned . . . But the free gift is not like the trespass. For if many died through *one man's trespass*, much more have the grace of God and the free gift in the grace of that *one man*, Jesus Christ, abounded for many. And the free gift is not like the effect of that *one man's sin*. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of *one man's trespass*, death reigned through that *one man*; much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the *one man* Jesus Christ. Then as *one man's trespass* led to condemnation for all men, so *one man's act of righteousness* leads to ac-

quittal and life for all men. For as by *one man's* disobedience many were made sinners, so by *one man's* obedience many will be made righteous . . . so that, as sin reigned in death, grace also might reign through righteousness to eternal life through Jesus Christ our God." (Romans 5:12-21).

Tradition, Not Scripture

I have given only one sample of the way the Roman Catholic Church in general, and this article in particular, change the Bible by Tradition. Here you see how Tradition contradicts the Word of God.

Breig's other Fundamentals are these blasphemies: "She (Mary) is the mother of God." "She is the mother of the Eternal Son." "She has given us an infallible way." To what? To salvation? Do not forget that according to the "infallible" definition of the Council of Trent, nobody (no Roman Catholic, of course) can be *sure* of his salvation unless by special revelation of God! This, of course, is the word of Tradition. In the Word of God we have the most clear and wonderful assurance of our Salvation in the Lord Jesus Christ. "If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ" (Romans 5:17).

"Those who recite my Rosary faithfully are all my beloved children, the brothers and sisters of Jesus Christ." It is unbelievable! Imagine Mary saying that! The Lord Jesus Christ Himself did not say so when He was told that His mother and His brothers had come and while standing outside had asked for Him. "Who are my mother and my brothers?" He asked. "And looking around on those who sat about him, he said, Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother" (Mark 3:31-35).

Jesus did not say, "Whoever says the rosary," but "Whoever does the will of God." Clearly, to say the rosary is not the will of God; it is the will of Tradition.



From Night to Day

By HENRY GROENING



DURING the past several years the Lord has been watching my prolonged hesitation to cooperate with His divine plan. But now with the full realization that the Lord Jesus Christ is my personal Saviour I have reached the culmination of a spiritual peace, the like of which I had never before experienced.

A New Being

It is such a glorious gift I would undergo anything rather than place it in jeopardy. The beautiful simplicity of Christ's word to Nicodemus, "Unless a

man be born again," has meaning for me today. Only by the grace of God do I have the blessing of understanding and appreciating what it means to have Christ. When I first received the new birth I had the distinct experience of becoming a new being. Faith permeated my every thought, word, desire and action until my whole being centered about the Lord.

Fellowship with other Christians certainly gives me greater assurance that what I now possess is real. Someone has said the freshness of this spiritual rebirth would pass in time. But I feel con-

HENRY GROENING had been well educated for the Catholic priesthood. He has years of college and theological seminary training behind him.

In 1937 he was ordained a priest. He sang his first mass after ordination amid much pomp and ceremony. Following this he attended teachers' college and has all the necessary educational requirements which the state demands of its teachers. He taught for a number of years. He worked as a parish priest and participated in much social service work, as well.

Today he is convinced that all he has accomplished was futile because it was without the Lord Jesus Christ. He feels that, not only was it futile, but it was detrimental to God's cause.

By his testimony he wishes to show he was going his own way, or rather, as he says, Romanism's way instead of the Lord's.

It is the burden of his heart that Christians will intercede before God on behalf of Catholic priests, that they may come to a saving knowledge of Christ.

Christ's Mission is privileged in helping him in this period of his spiritual orientation.



fidant that the contrary is true and my love for the Lord will continue to abound.

This spiritual regeneration has caused many old things to pass on, because of their utter foolishness and unimportance. After being so closely associated, so I thought, with things and affairs which pertain to God, now—for the first time—I know what living in Christ means. It is a satisfied, victorious life. It is not in things alone—wealth; pleasures; business; or education; nor is it in a so-called religion. I had these in varying degrees.

Now I find satisfaction not only in belonging to my Lord here, but also in the promise of eternal life with Him. The heart that has found true contentment in Jesus Christ will overflow into a life of joy in the Word of God, in His will, and in loving, humble service to others.

Only by the grace of God has my life been delivered from one of blind and obedient service, in a system of cleverly assembled philosophies and theologies. A person can become so absorbed in this system of Roman Catholicism that he is unable to extricate himself, unless by a complete shock or jolt from the Lord.

A Friend Indeed

In Dr. Montañó God has indeed given me a friend. Doctor Montañó had been a Roman Catholic Dominican monk. Some twenty-seven years ago he accepted Christ as his Saviour. The book, *The Monk Who Lived Again*, tells the tortures he underwent—tortures which confront anyone who has been the victim of the entangling web of Roman Catholicism. A Roman Catholic priest who has rejected his supposed high calling is looked down upon and literally cut off from his former Catholic friends and relatives.

Dr. Montañó is Executive Director of Christ's Mission in New York. In addition, he is editor of this magazine, *THE CONVERTED CATHOLIC*, in which the entailed research is tremendous. As Director of Christ's Mission he is coun-

sellor and spiritual advisor to Roman Catholic priests who come voluntarily for sanctuary. His is the tedious task of guiding these men to a saving knowledge of Christ. Then he must channel them to become active in some form of Christian endeavor.

Christ's Mission has helped more than three hundred such men during the time of its existence. Many have been rehabilitated, through the support of Christ's Mission, in Protestant seminaries and Bible schools. The Mission has dedicated itself to act as a bridge between the Roman Catholic Church and a useful and happy life for men who served in the Roman Catholic priesthood. Its primary concern is the spiritual welfare of these men who sought in vain for the assurance of eternal salvation in Romanism.

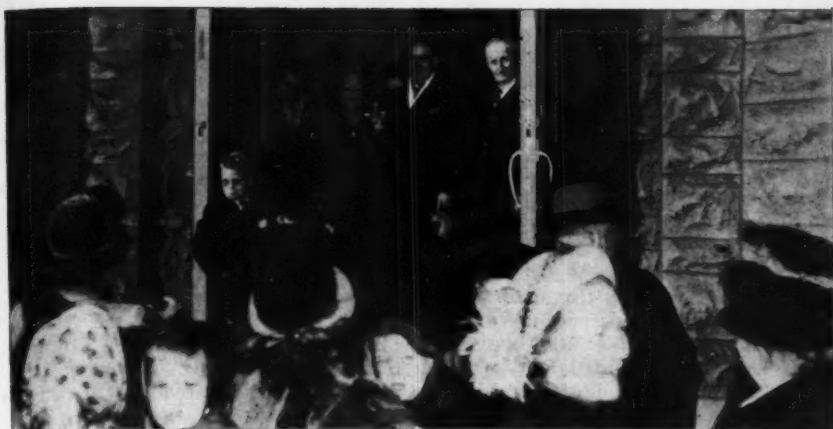
It is with heartfelt appreciation to Christ's Mission and Dr. Montañó that I now take this opportunity to tell my experience just after finishing a summer course at the Bible Institute of Los Angeles.

First Birth

I was born into Roman Catholicism. My people were sincere, strict Catholics and have been for hundreds of years, I suppose. I have many relatives who are priests, nuns, or sisters. It is a crime to have minds so molded under Catholic influence that they become completely deluded.

I must say that during my years in seminaries I had doubts relative to many of the teachings. I always set them aside as immature. After years as a zealous priest, teaching, preaching, hearing confessions, I had doubts. Saying and singing thousands of masses, I had doubts.

I am sad to admit that I converted many people to Catholicism. There were instructions prior to marriage; instructions against mixed marriages; Catholicism work among children; choir work; baptisms; weddings; funerals; attending the sick and dying; managing the affairs of a parish, which is solely the work of the priest.



From Doubt to Certainty

Eventually my doubts crystalized and the realization dawned upon me that I was heading in the wrong direction.

I quit. I would no longer say mass with its idolatry, in its distorted theory of transubstantiation. By this the bread and wine were offered in the mass, together with the words of the priest, "This is my body. This is my blood." They were asserted to actually become the body and blood of Jesus Christ, under the appearance of bread and wine. All other teachings particular to Catholicism left me at this time, also.

I have discovered that all teachings of Romanism result from composition of traditions. These are formulated by the hierarchy, the bishops, under the leadership of the Pope of Rome. They are added to the Word of God. The false teachings of the Catholic Church are the natural consequences of this. Tradition clearly presents itself as very able to distort sacred Scripture. If this were not true, how could anyone explain the teachings? Tradition is a very dangerous source of truth. Since it is man-made it must depend upon human limitations. As a consequence it is fallible. The Bible says, "But in vain do they worship me, teaching for doctrines the commandments of men." It is impossible to harmonize the Word of God and tradition.

Romanism recognizes the Bible as the Word of God, but in practice follows the traditions of men.

A Political Organization

Romanism is no longer an exclusively religious organization. It is, in reality, a political one which claims to rule the world. Early Christianity, for political reasons, was forced to accept pagan practices and ceremonies. It assumed a temporal power with all its prerogatives. This mixture resulted in persecution to early Christianity. Degeneration of all kinds resulted.

In spite of the Reformation and subsequent teaching of evangelical Christianity, and also loss of temporal power, the church of Rome continues to seek world dominion. It sends ambassadors to every nation, it influences the legislation of numerous countries, condemns the separation of Church and State and boldly announces that the Pope is to be the ruler of all governments and peoples of the world. It asserts, extravagantly, that only through Catholicism is salvation of the immortal soul possible.

Departure from Truth Prophesied

St. Paul, to Timothy, writes, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spir-

its and doctrines of devils; speaking lies in hypocrisy; having their conscience seared as with a hot iron; forbidding to marry, and commanding to abstain from meats" (I Timothy 4:1-3).

The encyclical of Pope Leo XIII, (June 20, 1894) reads: "The Pope holds upon this earth the place of God."

Paul, in his second epistle to the Thessalonians, (2:2-3) says: "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God."

I am making no diagnosis. I am designating a trend.

The Roman doctrines of confession, the sacraments, purgatory, the mass, worship of Mary and the veneration of the saints with its connotation of mediators (other than Christ, the one Mediator), the rosary, medals, relics, and so on, are all unscripural.

I am pleased to have departed from such a system. My happiness is that I have found the saving grace of the Lord after so many fruitless experiences.

A Hard Place

When it became apparent that I would no longer cooperate with my authorities, with my archbishop, my supposed insubordination resulted in the most peculiar situations and accusations. It was indeed difficult for me at the time. My mind, likewise, was confused with Catholicism. My priest friends, relatives, and all those I had known in Catholicism, no longer understood me. I did not understand myself. Whereas I had given every indication of being a zealous priest, now I would do nothing as a priest.

I was admonished that I was possibly losing my faith and that I should pray more fervently to Mary, the mother of God and to the saints for help. I did not have a friend in the world, so I thought. My own parents could no longer under-

stand me. They do not to this day. I simply did not know what to do. My faith in my God as I knew Him was shattered but my consciousness of God never left me.

I determined to look into the New Testament and see whether Roman Catholicism was there or not. I reviewed my theology books with their arguments of Scripture. I compared the Catholic Bible and the King James with traditional teachings of the church and was unable to find such a church as the Roman Catholic. Certainly the Roman Church is not in the Bible. Salvation was not in the Roman system. I spent two years in this searching.

I attended many Catholic services but their ridiculousness became more apparent. I did not have much confidence in Protestantism and I became an introvert. For about a year I did not attend any church. If I had known of Dr. Montañó and the work of Christ's Mission at that particular time, I would have rushed there. If I had known of any priest who had left the Roman Church because he no longer believed in its teachings, I would have welcomed fellowship with him.

Worth Investigating

Finally I was practically forced to look into a Protestant church to see whether there was any truth in it. I attended many denominations and noticed that these people read the Bible and were taught the truths of salvation. I became less confused as I observed the eagerness of the people to know the Word of God. I noted the sincerity and willingness of the ministers to give the Word of God. I became really interested.

At this time I had lost all zest for life other than seeking the Saviour. I spent many hours in the public libraries, reading anything pertaining to religion other than Roman Catholicism. I read tracts and testimonies of salvation. I prayed for guidance.

That was the beginning of an earnest reading of the Bible. It was not the previous theological study of Greek and

Latin and Hebrew. Neither was it like the singing of Psalms in solemn vespers and masses. Then I had missed the real reason of the Word of God.

As a priest I had attended tent revival meetings upon several occasions, merely out of curiosity. Of course I had removed my clerical attire and attended as inconspicuously as possible. I had noticed the apparent sincerity of many of the people and the eagerness of the evangelist. I would leave to ponder why these good people were not Roman Catholic and certainly considered them as likely prospects to Catholicism.

Now that I had courage to attend a Protestant church again, I considered myself a Protestant, in as much as I was no longer Catholic and was not Jewish. But the lack of respect and the deportment completely disgusted me. I had the impression I was attending a union meeting or a lecture. Nevertheless I would scan the church section of the daily newspapers and continue to attend some Protestant church or other.

Two Kinds of Protestants

I was somewhat skeptical of Protestant people in general. I did not realize at the time that there was a difference between born-again Christians and Prot-

estants in general. However as the Sundays passed I began to notice a marked difference among the people attending church services. Eventually I was prompted to ask these "marked out" people of their relationship with their God. They told me they were reborn and had the saving grace of Jesus Christ as their personal Saviour. I did not understand the terminology at all. Little by little I realized that many unsaved people attended church, just as I had been doing.

After some time of hunting out true Christians I began to acquire a rather good intellectual knowledge of what it meant to be a spiritually born-again person. However, I was not as yet ready. It has been only within the last year that I have realized what the gospel is and accepted Christ as my Saviour. What a wonderful Saviour we have! I can never thank Him sufficiently for His loving kindness to me.

Return Impossible

I have been approached a number of times about returning to the Catholic Church, by bishops, priests, friends and relatives. I can only pray for these people and ask your prayers for them. As recently as a few months ago I was approached by a Roman Catholic priest relative to my return to the church. He gave me a most (so he thought) effectual talk about the church, the virgin as the mother of God, the saints as mediators, purgatory, and so on. He asked me if I was not impressed and did not feel a loss of friends. I gladly informed him that I was not impressed at all. He said many things which were true and many things which were new; and, as someone has said, "The true things were not new and the new things were not true."

He asked me very specifically if I could face my God in the next life and spoke of the pains and torments of eternal damnation. I gladly witnessed to him and informed him that I was a saved person and had every assurance of eternal happiness with the Lord. I asked him if he were certain of his eternal salvation. Of course he was not cer-

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tain, but thought that possibly he might go to purgatory beforehand. At least he *hoped* to do so.

It was a pleasure to tell him that I had lost my faith but I had just found it. He was perplexed and thought me bordering on insanity. I do hope that when he gets on his knees in prayer the good Lord might touch him, and that he will occasionally consider what I have told him.

Many, too many, do not realize the danger which is inherent in Romanism. We should oppose the system with as much aggressiveness as it uses in its opposition of the true Word of God. The Roman Church attempts to prove very piously that she teaches the Christ. I am sad to say that she is making great progress and now worries herself with her propaganda; not so much with Protestantism as such, but more with her arch enemy, communism, as we have it in Russia today.

She believes that the various forms of Protestantism can be easily subdued, but that a totalitarianism, as opposed to her own, must be reckoned with. The Roman Church is totalitarian under the guise of Christianity, and by such makes her quest for world dominion. It is indeed difficult to believe that so many millions of people can be fooled by this

intricate system of philosophical and theological nonsense. Its forces in this country today would, and will, destroy our religious liberty if given the opportunity.

Action Needed

We can take action by our prayers, and by giving the Good News of the gospel of Jesus Christ wherever and whenever possible.

Let us now pray for our Catholic friends and neighbors. Let us be kind and sympathetic in our treatment of them so as to possibly win them to the Lord. A Catholic person will never be won to the Lord by ridiculing his religion or his person. There are many, many highly intelligent and morally good Catholic people who are unsaved. A living message in our own personal lives can be a wonderful example to them. Only after we have their complete confidence may we speak to them of the plan of salvation and ask them to read the Bible and accept it, and it alone, as the Word of God.

Many of you may know more about the various teachings of the Roman Catholic Church than do most of the Catholic millions engulfed in its system. Many of them would receive the Lord as their Saviour if we would be examples of Christ.

"The word 'public' should be inserted in the Hill Amendment to devote Federal revenues from the outer Continental Shelf to 'grants-in-aid' of primary, secondary, and higher education." This is the declaration of Glen L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, (POAU).

"Friends of the American system of free public education make a serious mistake when they try to secure passage of a Federal-aid bill by appeasing the Roman Catholic parochial school educators of this country," Archer said.

"Senator Hill complained on the Senate floor on June 24 that 'most of the States have provisions in their State constitutions that public funds

THE WORD "PUBLIC"

should not go to private schools'—an obstacle he would get around by making Federal funds available directly to non-public schools.

"To go along with such a policy would mean to abandon our American system of church-state separation in the field of education. This would be shocking enough even on a small scale—but it is estimated that outer Continental Shelf revenues are likely to be anywhere from 40 to 250 billions of dollars.

"Four years ago, POAU fought successfully against this kind of appeasement in a Federal aid to education bill which had passed the Senate. POAU is ready to take up this fight again, and with redoubled energies, now that infinitely more is at stake."

Private Interpretation

R. LORCH

IN A RECENT magazine article, "What is a Catholic?"* was the usual Roman Catholic 'line' regarding Protestant's interpretation of the Bible. "The chief differences between Catholicism and Protestantism seemed to be these: Protestants believe in private interpretation of the Bible. Catholics believe that the Church is the divinely appointed custodian of the Bible and has the final word on what is meant in any specific passage."

The term 'private interpretation' is loosely borrowed from 2 Peter 1:20; "Knowing this first, that no prophecy of the scripture is of any private interpretation," and is applied by Roman Catholics to anyone who has any basis of Bible interpretation other than that of the authority of the Roman Church. However, the Biblical meaning of private interpretation is quite different, as can be readily seen by examining the complete thought as found in 2 Peter 1, verses 20 and 21.

"Knowing this first, that no prophecy of the scripture is of any private interpretation."

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

When both verses are examined together the inference is clear that, since the Holy Spirit and not man is responsible for prophecy in Scrip-

ture, it is He that is to interpret it, and that is why, "No prophecy of the scripture is of any private interpretation." It is not man or any group of men who originated or are to interpret Scripture, but only the Holy Spirit.

Hence the Roman Church is actually guilty of private interpretation of Scripture, and the born-again believer who reads the Bible depending upon the Holy Spirit to interpret it is Scripturally correct.

ONLY THE SPIRIT OF GOD KNOWS THE THINGS OF GOD.

No man, group of men, church, etc., knows the things of God — only the Spirit of God. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11).

In the light of this Scriptural truth it is no wonder that Roman Catholics are so enmeshed in false doctrines, since they are looking to their church as the divinely appointed interpreter of the Bible, rather than the Spirit of God.

The many Roman Catholics who do believe the gospel that Christ died bearing their sins, was buried, and raised from the dead, also need to realize that the Holy Spirit indwells them and that it is He alone who is to teach and interpret the things of God.

*"What is a Catholic?" by John Cogley
Look Magazine, October 21, 1952
Reader's Digest, January 1953

Revolt Among Roman Catholic Clergy In America!

Is Fr. O'Gorman An American Savonarola?

Just before we went to press our immediate attention was brought to an astounding document. This document was recently released by a well-known member of the Paulist Fathers (Headquarters at 415 West Fifty-Ninth Street,

New York, N.Y.), Rev. W. E. R. O'Gorman, C.S.P. An important feature of Father O'Gorman's statement is the letter he sent to the Pope. We hope that we are not infringing upon the copyright that Father O'Gorman attaches to his document when we take the liberty of reproducing here part of the letter.

July 26, 1953

His Holiness,
Pope Pius XII,
Vatican City.

Your Holiness:

For many years I have brought to your attention, and to the attention of Roman congregations, numerous grave and flagrant abuses of religion, internal ones and also external ones, involving relations between Church and State.

On January 15th, last, I forwarded to Your Holiness a comprehensive statement concerning abuses in the Missionary Society of St. Paul the Apostle, commonly known as the Paulist Fathers, with which Community I have been associated for over 23 years. One particular abuse concerned the Sacrament of Penance and the seal of Confession.

In recent months I appealed to my Superiors for permission to proceed to Rome and lay certain facts before Officials there. These appeals were all denied and in addition every obstacle was placed in my path to intimidate me and prevent the course of justice. The tactics were more those of a Chicago or New York gang than a religious community. A less resolute man could have easily been discouraged.

I have the honor to be,
Your Holiness,
Yours Sincerely in Christ,
(Signed) Rev. W. E. R. O'Gorman, C.S.P.

The above letter appears to be the work of a disconsolate man, crying out, like the prophets of old, against what he terms "Numerous grave and flagrant abuses of religion . . . both tolerated and condoned."

Evil Brought to Light

While giving Father O'Gorman full credit for his outspokenness



and sincerity, we are puzzled by the fact that he remained a member of the Paulist Fathers for so long—over twenty-three years. True, on page 22 of his document he states: "One of the hardest things for me to decide was: Could more good be done 1. By continuing to endeavor to reform from the inside? or, 2. Should the



evils be brought out into the open? I have patiently followed the first course for many years—with little success—ignoring my own welfare and making sacrifices which are necessary whenever anyone fights for a cause. After taking counsel from sincere and God-fearing men, and after much prayer, I decided the time has come to bring everything out into the open, to save greater evils. I gave due warning both to Cardinal Spellman and the Holy See when I stated that I was prepared to stop at no legitimate means . . ."

If we had ever been brought in contact with this priest we could have told him, many years ago, how futile it is to try and start a reform movement within the Catholic Church—unless the Hand of the Lord has marked him specially for this work. Who knows? If Fr. O'Gorman sees that his life and ministry is that of a Reformer we can assure him that he is not alone for he has the good-will of millions of people in this and other nations, Catholic as well as non-Catholics, who have long seen the need, the necessity, for a Second Reformation. Catholic people have been drawn away from Christ by all kinds of extraneous teachings and practices so that many of them hardly realize how necessary it is for them to accept Him as their personal Saviour and Redeemer, who died for their sins.

Prepared for Persecution

We would like to warn Father O'Gorman that to be a Reformer he has to have the courage of those who preceded him.

Let him remember the agonies of Savonarola who burned at the stake for telling the blunt truth. Today there are "more refined ways" of dealing with a Reformer, but just as effective. Roman Catholic dictators, like Mussolini and Hitler, bound by close ties to the Vatican, with Concordats, were masters in this art. Perhaps Father O'Gorman is not so unprepared, for he states: "I know that every underhand and unscrupulous method will be employed to attempt to discredit me and to distract from the main, fundamental issues" (p. 22). He has evidently been well-prepared for this, judging by the experiences he relates in his statement.

We are anxious to see what will be the reaction of the Vatican and the Roman Catholic Hierarchy of America to Father O'Gorman's startling disclosures and frankness. Will he be suspended or even excommunicated?

Father O'Gorman's statement shows he is a man of ability who has had contacts with some of the highest officials of the Roman Catholic Church both here and in Rome. His work is well documented. Further, he is widely known all over America for his writings and especially his devotional pamphlets. What will be the effect of his disclosures on the twenty-five or more million Roman Catholic people? Will Rome have another Father Feeney, S.J. on their hands? Personally we do not think so, for Fr. O'Gorman seems to be a far more understanding man, with love for America and her people—including the Jewish members—and a man with zeal for the

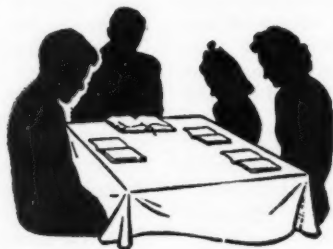
things of Christ. Since Father O'Gorman saw fit to copyright his article, so we have been careful not to quote him at length. Nevertheless there are a number of points in his exposition that strike us very forcibly. Here are a list of them.

Strong Points

1. Father O'Gorman made a report on conditions within the Paulist Fathers as far back as 1938 and 1939 and made a special report direct to the Pope concerning conditions within the Community. He refers to such conditions among the students as 'gross immorality, cal-

culated to harm others'; students going out after nightfall, after they were supposed to retire, even with girls; seeing a priest of the Order try to 'stagger out to celebrate Holy Mass in a public church, too drunk to even hold up the sacred chalice.'

2. Reference is made to a Superior General who gave much scandal some years ago, by running around with a woman; to a high official of the Order who was reported to Cardinal Spellman as a 'playboy' for drinking and dancing with girls.



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1908 GRAND AVENUE

NASHVILLE, TENN.

3. A certain priest of the Order with a notorious record was arrested in Canada once for being drunk while driving a car full of girls. Later he attacked a young Catholic married woman in the rectory of the Paulist Fathers church in Chicago—Old St. Mary's—while under the influence of drink. Fr. O'Gorman also accuses him of having disclosed matter told to him under the seal of the Confessional and of having been the inmate of ecclesiastical penal institutions on a number of occasions.

4. Father O'Gorman discloses the financial statement of the Paulist Fathers, June 1952, when the Order consisted of approximately 180 members in all:

Total assets	\$4,485,766.00
Income last three years	
(total)	\$1,871,000.00
Expenses	\$ 655,341.00

These disclosures are startling. For what was all this money so generously subscribed by our American people—to perpetuate abuses and undermine America by political intrigue and anti-Semitism? Certainly not. It was collected under the guise of spreading Christ's teachings.

5. The Paulist Fathers were condemned by Rome, in a letter dated Dec. third, 1951, for the unlawful solicitation of votes for election of officials of the Order.

6. Reference was made to a mock-trial of Father O'Gorman held by officials of the Paulist Fathers for having dared to report them to the Vatican for their misdeeds. Fr. O'Gorman's words, p. 11, bear quoting. "Comparison with Communist Trials of Clerics. There has been much resentment in recent years on the part of the public against the Communist trials of men like Archbishop Stepinac; Cardinal Mindzenty, and others, and rightly so. Our American sense of justice has been offended by trials 'Behind the iron Curtain.' Nevertheless, I will vouchsafe to say that there will be much surprise to learn that right here in America, the land of freedom, inquisitions and trials

are held that make even Communist trials appear fair. At the latter some legal aid is provided, and some evidence and witnesses produced at least. Why, then, are we so surprised and offended when charges of 'Fascism' are hurled at the Church, and shadows of the Spanish Inquisition are continually being conjured up on the minds of Non-Catholic Americans? How often has the Catholic Church been accused of being a 'state within a State?' Whose fault is it?"

7. Abuse of the Sacrament of Confession by certain priests of the Paulist Order—gloating over immorality and even disclosing what was heard under the seal of confession is revealed.

8. Last but not least, he discusses the serious involvement of the Church and State.

Surprising to Catholics

The disclosures of Father O'Gorman will no doubt startle many Catholic people who have not realized what we and others know has always been going on. We cannot do better than quote Fr. O'Gorman's own words (p. 13) in a declaration he made on January 15th of this year to the Pope concerning the group of officials who now control the Paulist Fathers. "This is the same group that, some years ago, involved the Paulist Fathers in a nation-wide scandal—the so-called Christian Front Movement. This was organized in the church and rectory of the Paulist Fathers here. Many men were arrested with caches of arms and placed on trial for subversive activities, by the Federal Government of the United States. There are numerous reports which I sent to Rome on the matter years ago. Contacts with foreign and secret agents were made and maintained for years through paid agents of the Paulist Fathers. Assassination of the President of the United States was advocated by a former Superior General, Fr. John B. Harney, C.S.P., and by other Paulists. Vicious attacks—and bitter ones—were made and maintained all during the last war on the President of the

United States in a Paulist Magazine, 'The Catholic World.' It is a standing testimony to the tolerance of the Federal Government, and the American people—and also to the lying and duplicity of priests involved—that State trials were not held after the war with dire results to the Catholic Church in America."

As I have said previously, I defy anyone to refer to issues of the Paulist Fathers publication, 'The Catholic World,' all during World War II, and not come to the same conclusion. The logical result of such articles and editorials was to spread hate and distrust of the President and Government of the United States, and to sabotage the war effort at a very critical time in the history of America. Nazi and Japanese propaganda agents could never have even hoped to have 'bored from within' like the Paulists did.

Anti-Americanism Within

In the November 1941 edition of 'The Catholic World' the editor, Rev. James M. Gillis, C.S.P., wrote the following in an editorial: "Those who make distressing revelations about treasonable or presumptively treasonable persons are not all to be found in the political sphere. Some of them may be met in ecclesiastical circles. Lieutenant Commander Rt. Rev. Monsignor Maurice S. Sheehy, Chaplain of the Naval Air Station at Jacksonville, Florida, and Associate Professor of Religious Education at the Catholic University of America (obviously a person of importance and responsibility) in a radio address over a national network on August 9th said: "As a Catholic I am saddened by those organs of hate which have enrolled themselves under the leadership of anti-American forces. Some so-called religious papers are so bitterly opposed to our Government that it is incredible that they should long be allowed to vomit their spleen upon the youth of the land. One paper, stealthily and furtively, has even begun a campaign to besmirch the good name of a bishop among the priests of his own diocese because he said: 'We Catholics have been taught to render to Caesar the things that are Caesar's and

to God the things that are God's.' Fr. Gillis was very disturbed at the attack launched by Monsignor Sheehy, for it placed him in the limelight—something the Paulists very much hate, for many reasons."

Anti-Semitism As Well

In addition Fr. O'Gorman brings out the vicious anti-Semitism of the Paulist Fathers—a fact well known. He refers to a Superior General of the Community as a notorious anti-Semite and Jew-Baiter.

Perhaps Fr. O'Gorman's open denunciation is the spark of a great fire that will burn in the hearts and minds of all true Americans until the abuses within the Roman Catholic Church have been burned up completely. Just how bad can conditions become before people will act? We close with Father O'Gorman's own words: "When, in the history of a great Nation, it is found that just at that time when spiritual leadership is most needed, men, setting themselves up as men of God and clothing themselves with the sacred cloak of religion, have abused their God-given vocation and betrayed their calling and trust, it is fitting that courageous men speak out and point to the inconsistencies lest millions of their fellow-men be led astray by false prophets and 'Whited Sepulchres.' Time upon time, even in the history of the Christian Church, the Kingdom of Heaven has been shut against men by unworthy spiritual leaders of whom the sacred Scriptures say: 'Woe to you . . . for you yourselves do not enter in; and those that are going in, you suffer not to enter. Woe to you . . . hypocrites: because you devour the houses of widows, praying long prayers . . . Woe to you . . . because you go round about the sea and the land to make one proselyte: and when he is made, you make him the child of hell twofold more than yourselves' Matt. 23, 13-15."

These words coming from a Roman Catholic priest in good standing are a heavy indictment against both the Paulist Fathers and the Roman Catholic Church as a whole.

YES . . . The Bible Is Our Sole Guide

ANGELO LoVALLO



Jesus Christ was not only man but also God. As God, He possessed the "inner light" of divine omniscience by means of which He knew the past, the present and the future. Yet, when it came to matters of faith and morals, Christ, while on earth, always had recourse not to His "inner light," but to an objective revelation, the Word of God as found in the Bible. Thus our Lord established the Bible as the sole depository of divinely revealed truth: the one and only infallible and authoritative guide for faith and morals. This basic teaching of Christ was first adopted by His followers, the Apostles and Evangelists; and later on, was accepted by the early Church Fathers.

Christ Stressed the Scriptures

(1) Let us first begin with Jesus Christ. In matters of faith and morals, He always appealed to the Bible and to the Bible alone as being final and authoritative. To substantiate this fact we need only cite the following cases, taken from the Roman Catholic Douay-Rheims edition of the Bible.

When the Pharisees disputed His deity (Matt. 22:42-45), Jesus quoted Psalms 109:1 as a decisive answer. When the Sadducees, who disbelieved in the resurrection, tried to trap Him with difficult questions about the future life, Christ referred them to what was said to Moses at the bush (Exodus 3:6) as

a direct and authoritative response to their skepticism. When His hypocritical enemies rejected His divinity, Jesus rebuked them thus: "Search the Scriptures (the Bible) . . . the same are they that give testimony about me" (John 5:39). When the subject of divorce and its grounds for settlement arose (Mark 10:2-12), Christ brought out the Word of God written in Genesis 2 as a conclusive solution of this thorny problem.

When tempted in the wilderness, Jesus employed three times the "sword of the Spirit, which is the Word of God" to thwart the attacks of Satan: "It is written," and "It is written again," and still once more "It is written." These are the replies uttered by Christ—quotations from the Bible that every Christian, whether Protestant or Roman Catholic, should utilize to conquer the temptations of the "world, the flesh and the devil."

Again and again, when He was approached to settle some debatable point on faith and morals, Christ responded: "Is it not written?" "It is written;" "What saith the Scriptures?" "Have ye not read?" "Go and read what that meaneth;" "Ye do err, not knowing the Scriptures." We could go on *ad infinitum*, but space does not permit. Nevertheless, the above-mentioned cases are sufficient to prove that Jesus Christ constantly proclaimed the Bible (the Scriptures) as the sole authoritative and infallible guide for faith and morals.

Should the Bible then be less to the Christian than it was to Christ? We believe not.

Apostles and Evangelists

(2) Adhering closely to the pattern set by Christ, the Apostles and Evangelists also considered the Bible and the Bible alone as the final and authoritative court of appeal for faith and morals. As proof, we list the following illustrations:

They firmly believed that the fundamental doctrines of Christ were deposited ultimately and solely in the Bible; for the Bible was always regarded by

them as a "narration of the things that have been accomplished among us" (Luke 1:1), and as the only source of the "faith (i.e. Christian truths) once delivered to the saints" (Jude 1:3).

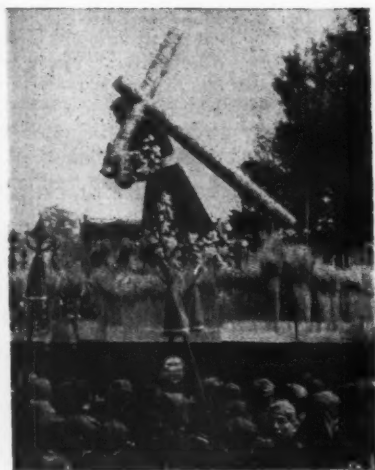
They looked upon the Bible as eternal: "... the Word of God endureth forever (I Peter 1:25). They held that no one could add or subtract from the Bible without eternal peril: "For I testify to every one that heareth the word of prophecy of this book: If any man

shall add to these things God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book." (Rev. 23:18, 19).

They professed that the Biblical plan of salvation was outlined in such a simple manner that even a child could understand it: "... from thy infancy thou hast known the holy Scriptures, *which can instruct thee to salvation, by faith which is in Christ Jesus*" (II Tim. 3:15). They highly commended the Christians who submitted all doctrines of faith and morals to the test of the Bible: "... the brethren immediately sent away Paul and Silas by night unto Berea. Who, when they were come thither, went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, *who received the word with all eagerness, daily searching the Scriptures, whether these things were so.* And many indeed of them believed" (Acts 17:10-12).

They declared that the Bible alone was sufficient for a knowledge of faith, morals, salvation and hope: "*All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice*" (II Tim. 3:16). "Many other signs also did Jesus in the sight of His disciples, which are not written in this book. *But these are written, that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in His name*" (John 20:30, 31). "For whatsoever things were written, were written for our learning, that through patience and comfort of the Scriptures, we might have hope" (Rom. 15:4).

They described the Bible as the "Word of Life" (Phil. 2:6); "Word of Truth, the Gospel of your salvation" (Eph. 1:13); and "the power of God unto salvation" (Rom. 1:16). They stated that if a man believed in the Scriptures, he would be forever



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saved (Rom. 10:8, 9); if a man rejected them, he would be forever lost (Mark 16:15). They maintained that through the Bible the believer is not only "instructed . . . to salvation," but is also made "perfect, furnished to every good work" (II Tim. 3:17).

In sum, they pointed out that through the Bible sinners are *awakened* (I Peter 1:23); *convicted* (Eph. 5:26); *converted* (II Thess. 2:3); *sanctified* (John 17:17); and *comforted* (Rom. 15:4).

The Church Fathers

(3) Finally, the Fathers of the early Christian church also accepted the Bible alone as their sole Rule of Faith. They always went to the Bible to test the authenticity of every doctrine of faith and morals. To support our contention, we shall quote a few of them:

ST. IRENEAUS wrote: "By no others have we come to the knowledge of the plan of salvation, but those through whom the gospel came to us, which they then preached, *but afterwards by the will of God, delivered to us in the Scriptures to be the foundation and the pillar of our faith.*" (Iren. adv. Haer., lib. III, c.i.). Again: "But we, following the only true God as our teacher, and *taking His Words as our rule of truth*, always teach the same all of us in the same points." (ibidem., Lib. IV, 35)

ST. ATHANASIUS, after listing the books of the Old and New Testament, boldly stated: "These are the wells of salvation . . . *in these alone the doctrine of true religion is proclaimed. Let no one add to them nor take away anything from them.*" (Athan. de Epist. Festal.). Elsewhere: "As you desire, we will give a brief exposition of the Christian Faith, which, indeed, you might have found from the divine oracles. For, indeed, *the holy and inspired Scriptures are sufficient of themselves to make known the truth.*" (Athan. Orat. Arian. I, 8).

ST. JEROME taught: "As we accept those things which are written (in the Scriptures), so we reject those things

which are not written." (Hieron. Adv. Helvio).

ST. BASIL expressed the same belief: "*No doubt it is a manifest falling away from the faith, either to annul anything in the Scripture or to introduce anything not in the Scripture*" . . . (Basil. De Fide, Garnier's edition, II, 313). Again: "Those who are instructed in the Scriptures ought to test the things that are taught by their teachers, and to receive what agrees with the Scriptures, and to reject what is contrary." (Basil, Moralia, Reg. 72). Again: "Wherefore I exhort and beseech you to refrain from useless enquiries, and unseemly contention about words, and to be satisfied with what is said by the sacred writers and the Lord Himself." (Basil, Sermon De Fide). Elsewhere: "Believe those things which are written (in the Scriptures): the things that are not written seek not." (Basil, Hom. 39).

LACTANTIUS held that: "Those things can have no foundation or firmness which are not sustained by any oracle of God's Word . . . *The faith consists of that which is contained in the Divine Scriptures.*" (Lactant. Lib. V, Cap. 4).

ST. GREGORY THE GREAT wrote as follows: "What is Holy Writ but a sort of letter from Almighty God to His creatures? Study, therefore, and daily ponder your Creator's Words, and learn God's heart in God's Words." (Gregor. Magn. Epist. 4; Indict. 12: 31).

ST. AUGUSTINE categorically declared: "We may not consent unto the Bishops, notwithstanding they be Catholic, if they judge contrary to the Holy canonical Scriptures. *By the authority of the Scriptures let us weigh matter with matter, cause with cause, reason with reason.*" (August. de Unit. Eccles. Cap. X). He further added: "For the Holy Scripture fixes the rule of our doctrine, that we should not presume to be wise beyond what we ought to be." (August. De Bone Viduit. Cap. I). Again: "*If an angel from heaven shall teach you*

otherwise than we have received in the books of the Law and in the Gospels, hold him accursed." (August. Contr. Liter. Petil. Lib. III, Cap. VI). Again: "Let us hear no more of 'you say,' or 'I say,' but let us hear a 'Thus saith the Lord.' . . ." (August, Epist. Contr. Donat., III, 5). In one place he penned this "clinch": "*In those things that are laid down plainly in the Scripture, are found all those things that pertain to faith and manner of life.*" (August. De Doctr. Christian. Lib. 2, Cap. IX). And in another place, he unequivocally instructed: "*The Holy Scriptures, given by the inspiration of God, are sufficient of themselves for the preaching of truth.*" (August. Contr. Gent. I, 1.).

ST. CHRYSOSTOM admonished: "I beseech you all, weigh not what this man or that man thinketh; but touching all these things *search the Scriptures.*" (Chrys. II ad Cor. Hom 3). In his Homily on II Thess. he asserted: "All things are clear and plain in the Holy Scriptures: All things necessary for us are there manifest."

And lastly, ST. CLEMENT OF ALEXANDRIA affirmed the same truth: "We are instructed in the knowledge of the truth by the Word of the Lord . . . *We appeal from human testimony to the sanction of God's Word, which is the most excellent, or the only standard of doctrine.*" (Clem. Alex. Strom. Lib. VII, Cap. 16).

The Supreme Test

Obedying therefore the one and only great Head of the Church, the Lord Jesus Christ, and following the example and teaching of the Apostles, Evangelists and Fathers of the Apostolic and Primitive Church, the Christian churches of yesterday and today have always subjected all their doctrine and practice to this supreme and acid test: Does it agree with the Holy Scriptures?

The Word of God as found in the Bible has been, is, and will forever be the sole guide or rule of faith and morals both for the Christian church and for individual Christians.

GUIDANCE — CATHOLIC VERSION

Fragments of advice from John Cantius White (in *The Scapular*, Jan.-Feb., 1952) to potential priests and those seeking guidance re their vocation:

* * * *

"If you find that in your months of delay you finally married and have a happy family life, don't give the matter another thought . . . this was no doubt God's way of calling you to a superior family job of increasing the population of the saints, and you were mistaking the call to a holy family life for a call to the technically religious life."

* * * *

"If it is evident that He is not doing so (i.e. blessing your life), take a night off sometime, retire to the twilight solitude of your favorite sanctuary, and ask Him what He wants. If you have strayed too far (and even if you haven't, it's a good idea anyway), ask Mary to find out for you and let you know in some way. Make the De Montfort consecration and promise to wear the Scapular faithfully, and somehow She will. If you are the type which has to know *definitely* without any *ifs* or *maybes*, ask Her to speak to you in so many words through a good confessor, and keep pestering him until She does."

* * * *

Judging by the vast numbers of disillusioned cynics and malcontents among the Roman Catholic clergy, it is our guess that a large proportion of the 45,222 priests in the United States got their vocational guidance in some such way as author White suggests! We especially admire his parting shot: If you want really *clear* guidance, pester your father confessor!

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What Our Readers Say

These lines are devoted to the consideration by some of the CONVERTED CATHOLIC's competent readers of the problems which have been raised in earlier issues of the magazine. The opinions here expressed are those of the writers, and are not necessarily shared by the editors.

FORUM



Dear Doctor Montañó:

Herewith is an effusion upon my own part which is explained in its title. If you see *The Living Church* you may have noticed the article by Dr. Kelley.

I fear that I am getting a bit weary of the mourning of some Protestants on the question of Unity; if they looked more directly (rather than in facile phrase) to the Will of God it seems to me their vision would be clearer and their minds easier. I have been taking *The Living Church* for about twenty-five years and would not be without it; however this (which contemplates union with Roman Catholicism as well as Protestantism), and their continual insistence on "catholic" . . . if they were not so prejudiced and snooty but really got out and worked they might get somewhere. If I am anything I am low church.

Discussion by the Very Rev. Alden Drew Kelley, Dean, Seabury-Western Theological Seminary, on the Question of Church Unity 'The Living Church.'

"Identification of the Church and the Kingdom of God found generally in Roman Theology."

Romanism

The enunciations of the popes and hierarchy of the Roman Catholic Church magnify and invent sin, conjoined to the purgatory and hell penalties.

The mass itself is largely one long quivering admission of sin, certainly a far cry from the "Lord's Supper" as instituted by Jesus. The primary requirement of Jesus was that men should love God and each his neigh-

bor as himself: thereby avoiding wrong-doing. This commandment was wholly constructive and in the fulfillment thereof sin must fade out or become nominal.

The Roman Church is at the opposite pole from the Kingdom of God, both as envisioned here and hereafter. It has ever been more zealous to maintain its form and extend its influence by any and every means available rather than to teach the Word of God; and presently, as an example, promulgates as infallible truth that one can reach Heaven only through Mary, whereas Jesus said that He was the Way, the Life and the Truth and that no person came unto the Father but by Him, and that if we loved Him we would keep His commandments. This doctrine, infallibly submitted, is, moreover, but an indication of the vast machinery of that Church for obtaining favors from Heaven, which latter thereby is turned into a great short-order house, where the "saints," discovered and created by the popes, rush perpetually to God with requests that He change His mind about the situations of their clients. Such is Heaven as impressed upon the faithful of the Roman Church, and a perpetual feeder to this concept is the teaching that every soul is headed for purgatory. This situation is, certainly, no identification of the Church with the Kingdom of God, but rather an identification of the Church with a fantastic metaphysical commerce and, primarily, with purgatory, which is said to be certain.

More specifically, this distorted theol-

October, 1953

251

ogy consists almost entirely in the means for traffic with those in Heaven and provisions for lessening the horrors of purgatory, especially by indulgences. Since the teaching of the inevitability of suffering in purgatory is transcendent in Roman theology, it has correspondingly become necessary to acquire an army of servants with God, of whom the most powerful is said to be Mary, and provide endlessly for indulgences.

Under this theology, all men live here in a terrifying state of sin and predilection to sin, leading inevitably to purgatory; and any drawing near to or into the presence of God, therefore, is extremely problematical for an indefinite intervening period of agony. This, wholly false to the Scriptures, and artificial, is *not* identifying the Church with the Kingdom of God, no matter what they may claim about the mass.

Non-Romanism

On the other hand, we have orthodox Protestantism, which proclaims the Virgin Birth and Divinity of Jesus and all the other fundamental truths taught by the first Christians, and we have also such religious divisions as Christian Science, Unitarianism, Universalism, Deism, etc. which do not teach the Divinity of Jesus, thereby placing themselves beyond the pale of Protestantism and of Christianity; for it is impossible to be a Christian and not accept Jesus fully.

The Will of God

The Will of God is forever done; God meets with no frustration. There can be no debate as to that. On the matter of the Divine Will, Divine Love, the infinite divine law, infinite perfection, etc., suffice it to say that not a sparrow falls that the Father knows it not; the hairs of our heads are numbered, His Spirit is with us to the uttermost parts of the earth, etc. The very fact that the Reformation came to pass is intensely significant.

Protestantism and all orthodox Christian dissidents from the Roman confession rest within the Divine Will (and law). "Protestantism means primarily a protest *for* Christ and the purity of the Gospel; secondarily it means a protest *against* a church that attempts to exalt human beings, to nullify the Bible as the only infallible rule of faith and life, and to deny the all-sufficient sacrifice of Christ as the sole ground for the forgiveness of sins. The *negative* protest is the result of the *positive* protest. In this respect, Christ was the first *protestant*, as He protested vigorously *for* the glory of His Father and *for* His Messianic claims *against* conditions existing in the then established religion."

On the broken-up state of Protestantism and the whole Christian Church, someone has said, "The unity for which Christ prayed was from that moment answered affirmatively. To think otherwise is to believe that the Son could formulate a prayer which the Father refuses to grant... Unity of soul can exist independent of the lack of intellectual unity." It may be suggested that it is the ineffable Will of God that Christian non-Romanism be fragmented. Picture a monolithic non-Roman Christian Church, which while not acting by infallible decree would nevertheless be powerful and especially in the weaknesses of men, opposed to monolithic, infallible Roman Catholicism, and these two contending for the world! Roman Catholicism standing in a vast non-Scriptural accretion, has long been largely pagan. Fragmented Christian non-Romanism, willingly non-totalitarian, teaching, under all the weakness of men, the Scripture narrative, is evidently what God would have it be. These latter believers do no violence to the Father's claim to Supreme Wisdom and Authority in Heaven and on earth! and they do not detract from nor deny the completed ineffable work of Jesus. Amen.

E. C. Y.



FIVE SLANT PICTURE

M. E. SOTH

This picture, I believe is self-explanatory. Interpretation, though, may differ with people who view it from different angles—religious, political, historical, vindictive, or power greed.

RELIGIOUS. This view represents the sacrifice of some to perpetuate the truth to many. The Tyndale translation burning gave impetus to the adoption of what is now recognized as the standard authority, and freed the people of the world from a dictator's Translation.

POLITICAL. This view cautioned politicians of the vindictiveness of the Roman Catholic Church.

HISTORICAL. This view recalls to mind the long period of fanatical murders and persecution when the Tyndale translation was made. It recalls the distant land, the seclusion and the smuggling back into the country for the people to read as an emancipation from the tyrant's decree.

VINDICTIVE. This view reminds one that there was no instrument of torture, or device too cruel, to appease the wrath of the Church.

GREED FOR POWER. This view carries the remembrance that the encroachment on every individual, and every civil authority, has characterized the Roman Hierarchy from its very beginning; that upon this method she must depend for her existence. Greed is a cardinal point in her creed, but nowhere in her creed is found liberty, nowhere do we find the rights of others. She *claims* heaven, hell, earth, purgatory, and that the Pope is God Himself.

1525 years of history can be recognized as culminating in the scene represented in this picture. We may truthfully say that it represents 1525 years of religious culture to make men vicious.

You may find a still different meaning to the picture, but one fact will remain—the destructiveness of the Roman Catholic Church on the progress of civilization.

October, 1953

253



SPANISH-BORN PASTOR CONFIRMED INTO P. E. CHURCH

Several confirmants were presented recently by the Very Rev. James A. Pike, the Cathedral Church of St. John the Divine, New York. Among those received into the Episcopal Church was Dr. Roderick Alvarez Molina, formerly a priest of the Roman Catholic Church and a member of the Franciscan Order.

Dr. Molina was born in Herencia (Ciudad Real), Spain, and is now an American citizen. He studied at Holy Name College, affiliated with Catholic University, Washington, D. C.

He obtained his M.A. in history and education at St. Bonaventure University, N. Y.; attended Columbia University, and completed work for a Ph.D. at the Catholic University of America, Washington, D. C. In 1947 he attended the Summer Session of Madrid University.

He was the founder and first managing editor of *Verdad y Vida*, Madrid, and assistant editor of *The Americas* (published by the Franciscan Order), Washington, D. C.

203 CATHOLIC SCHOOLS ASK TAXES CUT

According to the information given by the *Citizen-News* of Hollywood, July 18, 1953, the County Board of Equalization has taken under advisement a request by James Francis Cardinal McIntyre for a reduction of \$16,383,780 in assessment on church schools.

The ranking Los Angeles Catholic prelate, appearing before the board yesterday, asked a 68.54 per cent cut on valuations set by the assessor on 203 Catholic schools in the county.

He maintained that church school properties should be evaluated solely on market price. Joseph A. Gallagher Sr., an appraiser, said in supporting this view that such schools cannot be converted to other uses without prohibitive expense.

Proposition 3, adopted by voters last November and exempting church schools from taxes, is under attack on constitutional grounds in Alameda County. Until the issue is settled, equalizers are taxing church schools but promising that levies will be refunded if the exemption law is sustained.

SHORTAGE OF SOUTHLAND CHURCHES

The Southland has as great a percentage of "church related" people as other sections of the country, but it is much more seriously "under-churched."

The following statistics were presented by Rev. Roy C. Crouch and published in the August 2, 1953 issue of the Los Angeles Times.

"Los Angeles city, with a population of 2,050,000, has 1,189,000 church related individuals, compared with only 861,000 who profess no interest in any church."

Mr. Crouch heads the Department of Research and Planning of the Southern California Council of Protestant Churches and the Church Federation.

Of the city's church relateds, Mr. Crouch's tables show that 697,000 are Protestant, 389,000 Catholic and 102,500 comprise groups falling into neither of the major categories.

1320 Edifices Here

According to Mr. Crouch there are 1320 churches in Los Angeles city, or one to every 1552 population, compared with a national average of one church to 547 persons. Because of the rapid growth of the Southland, this is perhaps the most under-churched area of the country.

Los Angeles County reflects the same situation. With a population of 4,466,000, it has 2,590,280 church-related people. Protestants totaled 34%, or 1,518,440, and Catholic 848,540, or 19% of the population.

For California as a whole the statistician found 8,992 churches, or one for each 1,260 people, a considerable improvement over the Los Angeles proportion. The population of the State was put at 11,236,900, of whom 6,517,402 were believed to be church related. Protestants number 3,820,546, Catholics 2,135,011, and others, 561,845.

Mr. Crouch reported that the estimated 1952 population of the United States was 155,783,000, and that 88,673,005 of that number were connected in some way with some church.

A breakdown showed: Protestants, 52,162,432; Catholic, 29,241,580; Judaistic, about 5,000,000; Eastern Orthodox, 1,858,585; Old Catholic and Polish Nationalist Catholic, 337,408, and Buddhist, 73,000. The increase in church membership over the previous year was put at 2% or 1,842,515.

Convinced that "the most important institution in the Kingdom enterprise is the local church, and the most important official the local pastor," the department Mr. Crouch heads, exists to strengthen both.

O'DWYER WILL IGNORE WIFE'S DIVORCE SUIT

The following news article is indicative of the sway of Catholic jurisdiction. Regardless of

The Converted Catholic Magazine

the personal convictions of an intelligent person, he is required to abide by the statutes of Romanism.

The Bible has something to say about divorce, but it speaks to the individual and leaves the decision between him and his God.

This example predicates the trend of the Vatican to establish laws which have preeminence over civil or other government.

From the *Los Angeles Times*, August 12, 1953.

"MEXICO CITY, Aug. 11 (UP) Former U. S. Ambassador William O'Dwyer said today that as a Roman Catholic he will not recognize any civil divorce decree granted to his estranged wife, Sloan Simpson O'Dwyer."

O'Dwyer disclosed that he was notified in February that the former New York fashion model had filed a civil divorce action. But, he insisted, "my marital affairs are in the hands of the church. As a Catholic I do not recognize this (civil) divorce action, even though I respect the right of the state to serve with these papers.

"If you want to find out how the church situation stands you will have to ask church authorities. I do not want to complicate my situation as a Catholic and I am not going to take further part (in the civil divorce action)," he said.

In Cuernavaca, Mexico, court authorities said the civil divorce suit is before Gen. Rudolfo Lopez de Nava, Governor of the State of Morelos, for review. Mexican law provides that all divorce court actions must be approved by the Governor of the state in which they are filed.

SECULARISM IN THE HOME

Notre Dame University Professor John J. Kane told Catholic collegians in Cincinnati not long ago that the disease called "secularism" is sneaking into Catholic homes just because families don't recognize it. Disguised as "smartness and sophistication," its symptoms, according to Dr. Kane, are romantic love (a "temporary neurosis"), mixed marriage and a shortage of prayer.

Dr. Kane stated that questionnaires have revealed that "over half of the boys and girls in Catholic colleges indicate a willingness to marry across religious lines." He also noted that in a recent survey of Catholic children in the first grade only one-third of them knew the "Our Father" (Lord's Prayer), less than one out of six knew how to say grace at meals, and one out of three knew the story of the Nativity.

BRITAIN NAMES

CATHOLIC DIPLOMAT

A Catholic has been named to the top non-political post of the British Foreign Office. He is Sir Ivone Kirkpatrick, British high commissioner in Germany. He was once charge d'affaires of the British mission to the Holy See and served, incidentally, as Chamberlain's interpreter at Munich and an interviewer of Rudolph Hess after the latter's strange flight into Scotland during World War II.

Sir Ivone's new job will be permanent under-secretary of state.

PRIZE UNDERSTATEMENT OF 1953!

"The Church does not want to be, and is not, a political power—that is to say, a power which pursues political aims with political means." (Pope Pius XII, speaking to newsmen in the sovereign Vatican State, from which he directs his cabinet, diplomats, personal representatives and espionage agents to every major political power in the world. May 15, 1953).

In the same speech, shortly after Churchill had proposed new big-power talks to ease East-West tensions, the Pope none-the-less urged "frank and loyal discussions toward global peace."

He also said that many newspapermen, accustomed to thinking along political lines, often found difficulty in understanding the "entirely spiritual atmosphere" in Vatican City!

CONQUEST BY IMMIGRATION

The Emergency Migration Act, (S. 1917) introduced in the U. S. Senate (with the Administration's backing) by Senator Watkins, chairman of the Judiciary Committee's sub-committee on Immigration, has been condemned by the National Association of Evangelicals as an "excess population bill" which would put the United States in the "surplus population relief business" by granting entrance into this country of 240,000 improperly screened and above-quota immigrants.

The Act provides for an apportioned immigration (above and beyond the regular quotas) not to exceed 110,000 escapees and German expellees in the area of the German Republic; 15,000 in the Trieste-Turkey areas; 75,000 Italians (or of Italian ethnic origin); 20,000 Greeks; and 20,000 Netherland or Dutch ethnic origins.

No one knows what percentage of the proposed above-quota immigrants would be of the Roman Catholic persuasion, should the act obtain Congressional approval. But it is certain that the proportion of Romanists will be greater than the present percentage of Catholics in the United States. The Roman Church is an international recruiting agency and for decades has successfully sapped the moral and spiritual strength of America by channeling Catholic immigrants to this country. (One estimate of Catholic immigration to the U. S. in 1952: 93,000).

PERON AND THE SALVATION ARMY

Accused of competing with the Eva Peron Foundation (established by Argentina's late First Lady) in its program of welfare work among down-and-outers, the Salvation Army was recently blasted by the Nationalist Liberating Alliance of Argentina as a foreign institution which "slyly spreads doctrines contrary to national unity." The N.L.A., which backs Peron, called for

the Army's dissolution. President Perón's falange-type dictatorship enjoys the hearty endorsement of the Roman Catholic Church.

CHOCOLATE-MARBLE PARISH

Bishop Vincent Waters, of Raleigh, N. C., stirred up a hornets' nest in May by consolidating the Negro and white Catholic parishes in Newton Grove, N. C., despite violent objections on the part of local Catholics. At last report a majority of the white parishioners were still boycotting Mass.

In Wilmington, N. C., two Roman Catholic members of the graduating class of Wilmington College were instructed by their church not to attend their own baccalaureate services in Trinity Methodist Church. Wilmington is also in the Raleigh diocese of Bishop Waters.

NEW HOPE FOR RELIGIOUS LIBERTY

While Protestants in Colombia, S. A., prayed that God would prevent the June Constitutional Convention from rewriting the basic law of the land to eliminate religious liberty, a bloodless revolution in that country ousted the recalcitrant and Protestant-baiting government of Laureano Gomez and replaced it with an orderly (although still conservative) military dictatorship under General Rojas Pinilla.

The Constitutional Convention met as scheduled, but no drastic revisions were expected.

CATHOLICS DON'T LIKE LUTHER FILM

A moving picture version of the life of Martin Luther, sponsored by the Lutheran Church and filmed at a cost of some \$400,000, was expected from the outset to kick up repercussions in Catholic circles, despite its evident restraint and unbiased perspective.

It has set attendance records in Minneapolis and did not fail to secure the expected reaction.

The LaCrosse Register (Wisconsin diocese publication) printed a column by Father James E. Noonan, who said he viewed the film at Minneapolis. Noonan claimed the movie contained "many inaccuracies," and was "so unfair to the universal church of Christ that many Protestants, even Lutherans, will feel embarrassed at the loose way in which the truth is handled."

Father Noonan should somewhere study a little European history from an unbiased text, such as Roman Catholic historian Charles F. Johnson's *The Vatican and Its Role in World Affairs*, translated from the French by Jean Misrahi; *Nihil Obstat*: John M. A. Fearn, S.T.D., *Censor Librorum*; *Imprimatur*: Francis Cardinal Spellman, Archbishop of New York; E. P. Dutton & Company, New York, 1950, p. 230ff.

JERUSALEM, JERUSALEM

AMERICA (Jesuit weekly) for June 20, notes favorably an address delivered at the Naval War College, Newport, R.I., last April and reprinted in the June 2 issue of the *Congressional Record*, in which U. S. Marine Col. William A. Eddy stated:

"We should not hesitate before it is too late to rescue from present aggression the Holy City (Jerusalem) for whose independence the Pope has called so eloquently, the area wherein the UN pledged that nothing should be done to prejudice its international character."

Thrust of the editorial was to condemn a defiant statement last December of Israeli Prime Minister Ben Gurion to the effect that Jerusalem is and will remain his capital. The Pope's primary interest in Jerusalem (as over against Bethlehem, Nazareth, Capernaum, Bethany, etc.) is in the unbroken flow to the Catholic shrines in Jerusalem of the foreign tourists from whom their sustenance is derived.

THE SAGE and the OLIVE



The Story of ROBERT ESTIENNE PRINTER AND HERETIC

An epic story in Protestant church history surges around Robert Estienne, who fought the battle of the Reformation in France with a powerful weapon—the printing press. His struggle to put the Bible, the Word of God, into the hands of the people made him the friend of John Calvin, the lifelong foe of the Catholic Sorbonne.

at all bookstores \$3.75

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IT IS always a hard thing to reduce to facts and figures the accomplishments of the Lord through a channel used. However, we are anxious that our friends know what the Lord has been doing, so we briefly summarize below the fiscal year of the Mission.

Former priests spoke at over 435 services to 40,000 people. There were numerous decisions for Christ, problems settled and much enlightenment given to the people of our country.

Our first missionary family was sent to foreign soil on full support from the Mission.

Subscriptions to The Converted Catholic were substantially increased and new features were incorporated.

We gave direct aid to fourteen priests and helped a number of others in their problems.

Free literature, books, magazine subscriptions and clothes were supplied to people in over 22 foreign countries.

Our Information Center supplied help to pastors and others in response to their inquiries.

Space limit prevents telling more but please pray and give as never before while the opportunity lasts. We live in dangerous days, as God consummates His plan before our Lord appears the second time to receive His own. We want to be in God's place at God's time.

Walter M. Montañó

CHRIST'S MISSION, INC.

Statement of Income and Expenses

For the Fiscal Year Ended June 30, 1953

INCOME:

Contributions	\$53,597.83	
Offerings — Conferences and Meetings	12,425.49	
Magazine Sales and Subscriptions	33,968.79	
Book Department Sales	16,514.66	
Income from Investments and Savings Account	1,162.40	
Sales of Advertising	802.55	
Total Income		\$118,471.72

EXPENSES:

Administrative	\$21,199.25	
Magazine	53,613.51	
Book Department	18,508.79	
Deputational	20,934.70	
Total Expenses		\$114,256.25
Excess of Income over Expenses		\$ 4,215.47

Comparative Summary of Changes in Ex-Priests' Fund

	1953	1952
Balance, July 1, 1952, and 1951	\$ 8,803.54	\$ 4,058.70
Add — Income for the Year	2,367.32	15,133.77
	<u>\$11,170.86</u>	<u>\$19,192.47</u>
Less — Assistance to Ex-Priests	9,697.25	10,388.93
Balance, June 30, 1953, and 1952	<u>\$ 1,473.61</u>	<u>\$ 8,803.54</u>

To the Board of Directors
Christ's Mission, Inc.:

AUDITORS' CERTIFICATE

In our opinion, based upon our examination made in accordance with generally accepted auditing procedures, the accompanying Statement of Income and Expenses and the Summary of Changes in the Ex-Priests' Fund present fairly the results of the operations of CHRIST'S MISSION, INC. for the fiscal year ended June 30, 1953. They were prepared in conformity with generally accepted accounting principles applied on a basis consistent with the preceding year, except that a depreciation charge of \$1,003.29 was made for the current year. No provision was made for depreciation in the prior year.

New York 36, N.Y.
August 24, 1953

LAMBRIDES & LAMBRIDES
Certified Public Accountants

CHRISTIAN MARTYRS OF THE WORLD

590 pp. By John Foxe \$3.95

THE history of our Christian faith does not give us much hope for a long period of Christian peace of mind based on compatible, popular living. The stake, the noose and the firing squad are the concomitants of Christian faith in many lands today. Shall we be exempt forever?

May Christians awaken to the price the martyrs paid to maintain a testimony to their faith, and a "conscience void of offence toward God." Here is a book severely realistic. It is an alarm in the night.



50 Years in the Church of Rome By Father Chiniquey

475 pp., \$3.75

A limited number of copies of the new enlarged reprint of this book are available. For many years it has enjoyed the reputation of being "the most sought-after book on the Roman Catholic Church." It has gone through more than 60 editions, and is today one of the classic exposés of Roman Catholic error as well as a biography of a great life.



A series of pamphlets giving complete and exhaustive coverage of special questions involving the Roman Catholic Church. These pamphlets are important fact sources for your library.

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- What Can Be Done for Poor Souls In Purgatory?05
- Wrong Directions05
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